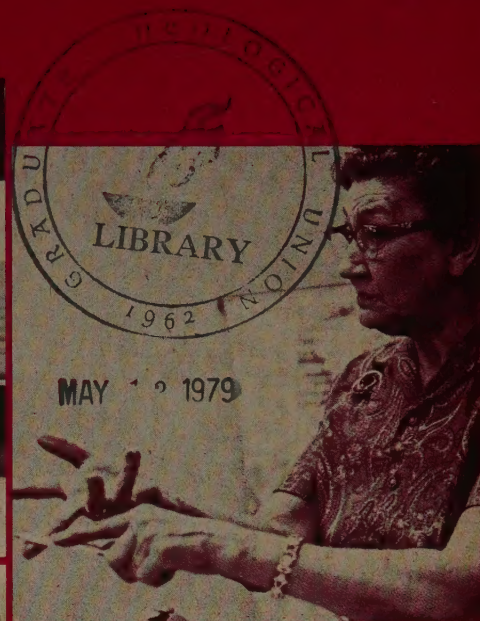
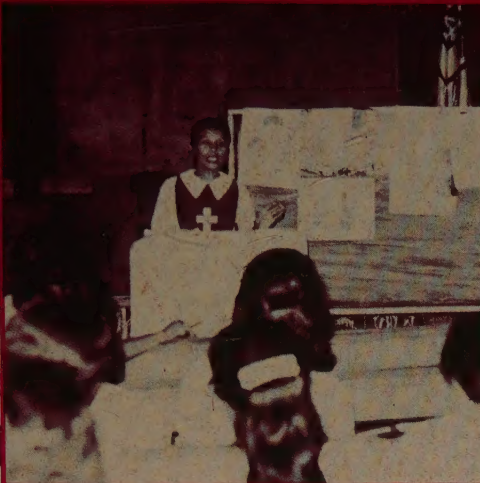


MAY, 1979

oursquare
World

ADVANCE



women
in ministry



guest editorial:

Many times I have been asked the question (and have asked it of myself), "Why, as a woman, are you an ordained minister?"

Why am I an ordained minister? It is not because some man would not answer the call and I was chosen to fill the gap he left. Oh, no. Never is a servant of God second choice. I am a woman preacher because God first created me a woman. I am a preacher because God ordained it so.

I remember so vividly the night I arrived home after a long series of meetings. I was very weary and once again questioned my call to preach. The Lord spoke to me and repeated the words He spoke to Jeremiah the prophet: *"The word of the Lord came to me, saying, 'Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you a prophet to the nations.' 'Ah, Sovereign Lord,' I said, 'I do not know how to speak; I am only a child.' But the Lord said to me, 'Do not say, 'I am only a child.' You must go to everyone I send you to and say whatever I command you' "* (Jer. 1:4-7 NIV).

The declaration to Jeremiah that God knew him before he was born is a constant reminder to me that before God called me, He knew that I was a woman. And I have had to stand on His Word, for faith in His Word is the cord of servanthood. This is not women's liberation. This is Christ's liberation. The Prophet Joel prophesied, *"And it shall come to pass afterward,*

that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel 2:28). This prophecy was repeated by Peter on the Day of Pentecost (Acts 2:17).

I thank God for our Founder, Aimee Semple McPherson. Her memory is a constant reminder to men and women that biblical anointing and authority are given equally to women, today, just as they were given in Old and New Testament times. Huldah the prophetess, Deborah the judge, and Phebe the minister and pastor are biblical examples of this. It appears that Phebe was a single lady whose ministry was highly recommended by Paul to be received in Rome (Rom. 16:1,2). Priscilla and Aquila are an example of a married couple working co-equal in spiritual authority and anointing (Rom. 16:3; Acts 18:26).

In these last days I am convinced that it is God's will to pour out a greater release of His Spirit upon women as well as men. *"There is neither male nor female: for ye are all one in Christ Jesus"* (cf. Gal. 3:28).

I no longer ask the question, "Why, as a woman, am I an ordained minister?" And please, don't you ask the question either.

*Reverend Arleta Keck
Associate Pastor
Angelus Temple*

Foursquare pastors and licensed ministers will gather at beautiful Estes Park, Colo. for a **Pastors' and Licensed Ministers' Conference** on May 21-26, 1979. **Dr. Vincent R. Bird** will serve as chairman of this conclave.

The Lausanne Committee for World Evangelization has issued a call for Christians around the world to set aside **Sunday, June 3, 1979** (Pentecost Sunday), as a **Day of Prayer for World Evangelization**.

General Supervisor **M.E. Nicholls** will be present for the Board of Regents meeting of **Mount Vernon, Oh. Bible College** on May 9-10, and for the school's Commencement Exercises. He will be the guest speaker at the **Ordination Service** conducted on May 13.

A team from the **National Department of Youth and Christian Education** travelled to Portland, Or. to

conduct a Foursquare Involvement Learning Lab (**F.I.L.L.**) for the churches of the **Northwest District**, Apr. 28. Headed by Director John Bowers, other team members included Revs. Betty Bowers, Lois Brown, and Mary Lou Canata.

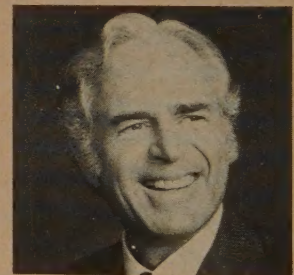
Missionary to the Philippines, **Mrs. Gary Loop**, was the guest speaker at four **U.F.W. Spring Luncheons** conducted throughout the Western District, Apr. 24-27.

Retired Foursquare Pastor **Edith Blankenship** of **Mojave, Ca.** again served as the Program Chairman of Mojave community's 71st Annual Easter Sunrise Service which is held in Red Rock Canyon and attended by several thousand. Rev. Blankenship has served in this capacity for 17 years.

Dr. Donald McGregor, Church Growth and Evangelism Director continues to minister in Central

America with Pastors' Conferences held in **Honduras**, May 10-13.

August 7, 1979, will mark **50 years** of ministry carried on by **Moline, Ill. Gospel Temple**, reports Pastor **Charles Hollis**. The church is planning a number of events over the year to celebrate its Jubilee Anniversary.



Dr. Stephen F. Olford, well-known expository preacher and radio broadcaster, recently accepted the position of minister-at-large with the National Association of Evangelicals.

mini memos:

FOURSQUARE WORLD ADVANCE (ISSN 0015-9182)

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Inside our Foursquare family:

Church:

Church Honors Couples Married Fifty Years

Five couples of the Canon City, Colo. Foursquare Church were recently honored by this congregation for having celebrated their 50 years of marriage. All of the couples are longtime members of the Canon City Church, report Pastor and Mrs. Jack Ballinger.

ft to right: Messrs. and Mmes. Stultz, Taylor, Higgins, Thompson and Zabel. Pastor and Mrs. Jack Ballinger shown background.



Modesto, California Faith Center Relocates

Located on its former site for 24 years, the Lord opened the door for the Modesto, Ca. Faith Center (formerly Riverview) Foursquare Church to relocate to another area town, reports Pastor Helen Singer.

Members and friends gathered on Jan. 12, 1979, for the Dedication Service of the new facilities. Also present were Western District Supervisor and Mrs. Fred Wymore, Divisional Superintendent Curtis Holland, and other Foursquare ministers from the area. Supervisor Wymore brought the Dedication message.



Supervisor Fred Wymore (left) and Pastor Helen Singer participate in Church Dedication Service.

Headquarters Ministries:

New National Youth Ministries Directors Appointed

Dr. M.E. Nicholls, General Supervisor, and Rev. John Bowers, National Director of Youth and Christian Education, announce the appointment of Ed and Ivy Stanton as National Youth Ministries Directors, effective May 1, 1979.

Ed and Ivy Stanton entered relationship with Christ during the "Jesus Movement" in the early 1970s through the ministry of Faith Center Foursquare Church of Eugene, Ore. Both were participants and victims of the rebellion-filled revolution that shook the youth culture at that time.

As a result of God's call on their lives, Ed and Ivy entered L.I.F.E. Bible College and two years later took a staff position at the Van Nuys, Ca. Foursquare Church. Upon graduation in 1976, they became the church youth pastors. During the past six years they have spoken at scores of camps, as well as directed both camps and retreats and done extensive counselor training in the Southern California District. They have also spoken on high school and college campuses, overseen campus out-reach ministry, and directed street witnessing and contemporary concert ministry.

Director Bowers states that Ed and Ivy come to the National

Department as firmly based teachers of the Word, having taught 27 books of the Bible in systematic, detailed study. Authoring four years of expository, verse by verse, learner-centered curriculum for youth, they have also directed summer seminars which have provided an alternative to summer school for hundreds of young participants.

As Youth Ministries Directors, Ed and Ivy's main goal is to be out on the field with the people of our 10 districts. Thus, they will be in 12 camps this summer with Youth Leadership Training seminars scheduled for the fall. Their firm belief is that the last day church is an offensive church breaking down enemy strongholds so that people can be snatched from the fire that consumes them.



Ed and Ivy Stanton

Youth:

Terry and Gayle Samples (shown with daughter, Jennifer), Western District Youth Directors.



Prior to their April 1 appointment as Youth Directors of the Western District, Terry and Gayle served as pastors of the Sunnyvale, Ca., Foursquare Church. Terry is a 1976 graduate of L.I.F.E. Bible College.

MAMA

Mama
You're beautiful.
Like a song,
And the bird that sings it
As he gracefully wings it
To places nearer the Son.
Like an echo,
The valley that rings it,
The breeze that brings it
On home again.
You're beautiful
Like a shell
And the ocean that shines it—
The child who finds it
To treasure awhile.
Like the earth
That produces the flowers
Responds to the showers
With growth.
You're beautiful
Like weeping

Of a willow in June
Or because of a tune
That reminds one of love.
Like laughing
Of brooks and of elves,
Or in spite of one's self—
Which shows strength.
You're beautiful
Like knowing
That God's words are true.
I thank Him for you.
You're beautiful.
Mama
You are beautiful.

—Jeanette Logsdon,
daughter of Dr. and
Mrs. M.E. Nicholls

Vinita Nicholls



Present with the Lord:

Inez C. Arne
Harley N. Timmons

women in
ministry

Derraine Richey and son, Lewis III.



PEOPLE: Derraine Richey: Clay in the Potter's Hand

That night . . . that horrifying night . . . the cries, the screams, the blood, the whole thing was so unreal and yet so painfully true. Everyone who was there said that I screamed with pain from the gunshot wound that would try to make its claim on my life. I only remember crying for my Grandpa," shares Derraine Richey, who now serves as a Four-square missionary with her husband, Lewis Richey, in Panama. Although only a small child at the time of the incident, Derraine can still vividly recall the scene as she looked around to discover that her brother, grandmother, and uncle had also been shot.

The shooting, which took place in the mountains of Southwest Virginia was typical of a "McCoy and Hatfield" family feud, as it was the result of an argument between Derraine's uncle and his neighbor. The whole nightmare increased in intensity as Derraine's family was told that "Little Derraine" would not live because of the damage incurred from the gunshot wound. She had been shot through one hip with the bullet traveling through her body and going out the other hip. There was no hope.

"But my Grandpa believed that God would perform a miracle in my life," testifies Derraine. "He knew what miracles were all about because his own life is a miracle. He had been miraculously converted and delivered from alcohol. He is a precious man of God serving as a pastor and minister of the Word of God.

"God spared my life," relates Derraine, "but Mom and Grandpa were told that probably wouldn't be able to walk. However, my Heavenly Father had a different plan for me. He healed me and thus completed the work which He had begun in my body when He spared my life. Praise God! If you could see me walk and jog today you would not believe that there was a time when doctors were not sure if I would be able to use my legs at all."

Shortly after the shooting, her two older brothers went to live with her father, since her parents were separated. Then her mother moved to the city (Arlington) in order to obtain a better paying job so that she could keep her other children fed and clothed. During this time Derraine and her little brothers lived with her grandparents. Although they did not have the modern conveniences that city life held, Derraine loved living with her grandparents within the security of the mountains. "I didn't have my Dad around to see what a father was like, but the images I saw in my Grandpa showed me what my Heavenly Father was like. He showed a lot of love and mercy, but he also corrected me when I needed it. As a little girl I believed that my Grandpa could do anything."

Every summer Derraine's mother would come to visit them in the mountains, and each time she begged her children to return with her to live in the city. But they were afraid of the city because "Grandma told us some awful things about the city, although she had never been there herself," shares Derraine. Therefore, she and her little brothers always remained with their grandparents in the mountains. One summer, however, as her mother was getting into the car to leave, Derraine, on the spur of the moment, asked her to wait because she had decided to go with her. Derraine did not know why her feelings of fear about the city suddenly disappeared, but she distinctly knew at that moment that she was supposed to go with her mother, even though she did not understand why at the time. Derraine shares, "Deciding to go to the city was probably one of the most important decisions of my life.

At the age of 12 I can remember thinking that I needed to make another important decision—a decision as to whether or not I was going to make a commitment of my life to Christ. I had been taught that a child could not receive Jesus into his life until he was 12 years old. To me having to wait was always very disappointing. At last I was 12 years old, the age at which I had been taught that I could get saved. I was living in the city. As

don't know any Christians like my Grandpa who could help me in my Christian life, I decided that I could not stand alone and thus made the decision not to give my heart to a priest."

When almost 13 years of age, however, something happened in Derraine's life that changed her outlook on what life had to offer. Her older brother, Joe, and his wife were now living near Derraine and her mother and stepfather. When her brother was invited by a friend to visit the Arlington Foursquare church, Derraine had the opportunity to go with him and his wife. Impressed with the warmth of the people, they returned for several weeks and then it happened . . . they all accepted the Lord Jesus Christ into their lives. Derraine exclaims, "It was a glorious realization that Almighty God cared about little me with all my faults."

"Soon after my conversion, my pastor told me that he would like me to attend the Southeast District's summer camp at Camp Courtney. I wasn't sure that I wanted to go to summer camp where there would be a lot of Christians, nevertheless, at my pastor's encouragement I did attend. It was the most exciting week I had ever spent in all my life. It was thrilling to see all those young people in love with Jesus. They knew that they had given their lives to Christ and that He would give them the best. I received so much strength from my time at camp and was so happy that I had been encouraged to attend."

Meanwhile, with all the activities of my new Christian life, my parents were beginning to wonder what all this meant. My stepfather thought that I was a religious fanatic. At times he would poke fun at my church or my new life. Everytime I did anything wrong, he would take it out on my mother. I would become angry when I would hear him yelling at her. I was so emotionally upset all the time that it was getting unbearable. I never wanted to be at home anymore and soon my Stepfather felt that I didn't like him. Things got progressively worse until, at the age of 15, I was told to leave home. It was at this time that I went to live with my mother and sister-in-law. When I look back at it now I see that part of the problem between my Stepdad and me was my fault. I was so excited about my new life with Jesus that I left my parents out of my life altogether. It was so enjoyable and peaceful to be with my church family. I also felt that because my parents weren't Christians, they didn't know how to direct my life. I didn't give them their proper place of authority in my life. Most of all, in so many ways, I didn't know them the love of Jesus.

"I knew at the age of 13 that I was to go to Mount Vernon Bible College and eventually serve as a missionary. The call of the ministry was very real and alive in my life. Soon after going to live with my brother, Joe, and his family, the Lord directed him to attend Mount Vernon Bible College. In a couple of months we moved to Ohio where I attended a year of high school."

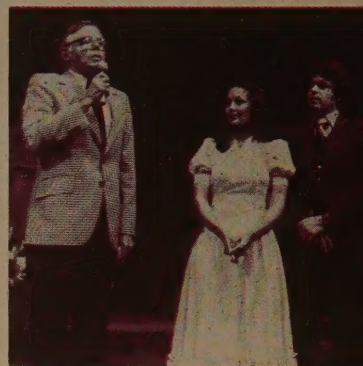
I was to enroll in Mount Vernon Bible College the following fall, but before that time I met Lewis Richey, the son of Foursquare missionaries who were then serving in the Philippines. Even before I met Lewie, my pastor had teased me about him, saying that I would one day marry Lewie. I took the teasing and tried to ignore what my pastor was saying, until one day he seriously shared with me that Lewis would, of a certainty, someday be my husband. At that time I wasn't sure that I trusted God enough to let Him choose my husband without my even seeing him. However, God's hand was on my life, and when I first met Lewie, I was impressed. He loved Jesus, wanted to be a missionary, and would also be enrolling in Mount Vernon Bible College in the fall. Lewie and I started dating from the very first function of the school year. I didn't tell him that I had been told that he was to be my husband until we were engaged two years later. I didn't want to scare him away! Three years after we had met, we were married and have celebrated our seventh anniversary. We feel so privileged to be ministers of the Gospel and praise God for all that He has done in our lives."

Today Derraine truly loves her mother and stepfather and has long since renewed her relationship with them. She is believing God for the salvation of her entire family as she wants them to come to know and enjoy the happiness and peace that she has found in Jesus.

Derraine's life is an example of the miracle that takes place when God, with all His love and wisdom, reaches down and takes a lump of clay and molds it into a beautiful vessel that is to be used for His honor and glory. He took Derraine when she was a little girl living in the mountains of Virginia and lifted her out of a culture where girls usually marry in their early teens, and placed her into a setting where He could prepare her for ministry.

God formed the clay into the lovely woman of God that she is today—a vessel of honor pouring forth the love of God and the salvation message to many who are searching, as she was, for true joy and fulfillment in life. She unselfishly shares the answer—Jesus Christ.

"The shooting was only the beginning of the many trials that lay ahead in my life."



Rev. and Mrs. Lewis Richey are now serving as missionaries to Panama as they pastor the Foursquare church in the Canal Zone and are engaged in intensive Spanish language study. Both are graduates of Mount Vernon Bible College and served as Youth Ministers in the Muir, Pa. and Decatur, Ill. Foursquare Churches prior to their June, 1978 missionary appointment to Panama. Lewis is the son of Rev. and Mrs. Jack Richey, Supervisors of the Foursquare work in Ecuador. The Richeys are shown above with Dr. Leland Edwards, Director of Missions International.

The Apostle Paul and Today's Woman



The following excerpts, taken from the book "The Apostle Paul & Women in the Church" by Don Williams, are reprinted in the ADVANCE by permission of the author. Scripture quotations are from the Revised Standard Version of the Bible.

Endorsement of Phoebe's Ministry

Romans 16:1-2—"I commend to you our sister Phoebe, a deaconess of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well."

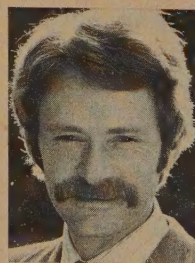
Phoebe is commended by Paul to the church at Rome. This is an official recommendation and endorsement of her ministry (compare II Corinthians 3:1-2). She is a sister in the faith and holds an official function as "deaconess" or "minister." The word is masculine here and is the same one used by Paul to speak of himself and Apollos (I Corinthians 3:5), Tychicus (Ephesians 6:21; Colossians 4:7), and Timothy (I Timothy 4:6). He can even speak of Christ as becoming a "servant ('minister'-'deacon') to the circumcised" (Romans 15:8).

A "deacon" is a minister "of a new covenant . . . in the Spirit" (II Corinthians 3:6). Paul was made a "deacon" of the gospel according to the gift of God's grace (Ephesians 3:7). Timothy as a "deacon of Christ Jesus" is to be "nourished on the words of faith and of the good doctrine which you have followed" (I Timothy 4:6). Thus while "deacon" originally meant "table waiter" in

Classical Greek, Paul views deacons as those who are responsible for the gospel, the ministers of the word of God. While their function includes ministering to physical needs these are never separated from spiritual needs (see Acts 6-7 where Stephen cares for the food distribution and preaches).

Phoebe, then, is to be received and honored in the Lord and given hospitality and practical help for her ministry. She is commended for the way in which she has served others including Paul himself.

The following points emerge from this crucial passage. First, Phoebe is a minister in the church of Cenchreae. Her title, "deacon" is in the masculine; there are therefore no linguistic or theological grounds to distinguish between her and other male "ministers." Second, she is to be honored and aided by the Romans. Paul assumes that they will have no problem welcoming her as a "minister." In other words, Phoebe is no isolated phenomenon.



Dr. Don Williams teaches at Fuller Theological Seminary and Claremont Men's College and served for 11 years on the staff of Hollywood Presbyterian Church. A graduate of Princeton University and Princeton Seminary, he holds a Ph.D. from Columbia University.

nomenon. Third, she has a ministry recognized for its fruit; "she has been a helper of many." This is a clear sign of God's call and blessing upon her. Fourth, her ministry has such value that it extends beyond her own congregation. She will be expected to minister in Rome. Fifth, she has ministered to Paul, that is, he has been the object of her physical and spiritual aid. Phoebe is likely carrying this letter to Rome for him.

There is no reason to suppose that Phoebe does not hold a ministerial office. She undoubtedly performs ministerial functions which are equally shared by Paul and others. Thus no sexual qualifications are made here for such ministry.

Prisca and Aquila: Co-equal in Title and Task

Romans 16:3-5—"Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks; greet also the church in their house."

Paul begins his farewell greetings by singling out a couple who have played a major role in his ministry (see I Corinthians 16:19; Acts 18:2, 18:18, etc.). In so doing he names the woman, Prisca, first. He also titles both she and her husband as "fellow workers" ("co-workers"), a term of equality elsewhere used of Paul and Apollos (I Corinthians 3:9), and Euodia, Syntyche, "True Yokefellow" and Clement (Philippians 4:2-3).

Risking their lives for Paul, Prisca and Aquila are recognized among all the Gentile churches, and share in the ministry of a church in their home. Paul gives them both the highest commendation.

Nowhere is it suggested that Prisca is inferior to or under the authority of Aquila in ministry. To the contrary, she shares a title and task of equality as a "fellow worker." She is a fellow worker in suffering and in church building and is universally recognized as such.

Women to Engage in Teaching

I Timothy 2:11-15—"Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty."

Paul now turns to the issues of women learning and teaching. Some have desired to

be teachers of the law and have wandered into vain discussion (1:6-7). Others engage in godless chatter and "contradictions of what is falsely called knowledge . . ." (6:20). While still others have departed from the faith altogether (4:1). Could some of those teaching falsely be women? Quite probably so.

Although women went uninstructed in the synagogue, they were immediately taught in the church. Gifted for ministry by the Spirit when incorporated into the body of Christ, some of these women easily achieved positions of authority. Those emerging from the synagogue, "desiring to be teachers of the law" (1:7), especially stood in the peril of abusing their new position and freedom. The lack of past instruction among Jewish-Christian women could account for some of the theological chaos in Ephesus.

In reaction to the abuse, undoubtedly some of the Jewish-Christian converts would have called for the women to be omitted from instruction altogether, as in the synagogue: "Give us the good old days." In opposition to this conservatism, Paul writes, "Let a woman learn . . ." (2:11). There is no going back to the old sexist exclusion.

At the same time, women are to receive instruction with silence and submissiveness (2:11). They must be taught before teaching. There must be no "myths and endless genealogies which promote speculations" (1:4) or "vain discussion" (1:6). This is the proper attitude for those receiving instruction.

As women are now taught, so they are now to engage in teaching. This they probably have prematurely done, adding to the disruption of the church (2:12). The phrase rendered "I permit no woman to teach or to have authority over men," appears to be timeless in English, that is, "I never ever allow a woman to teach. . . ." However, in the Greek it is a present active indicative verb which can be translated "I am not presently permitting a woman to teach or to have authority over men. . . ." Thus in contrast to the extremists demanding full women's liberation in Ephesus, Paul prohibits the teaching of those not properly instructed. But the verb tense cannot be made necessarily into a general principle for all time. The meaning of the infinitive "to have authority" is literally "to domineer." Women are neither presently to teach nor to rule over men. They are to learn in silence.

Paul continues, "For Adam was formed first, then Eve; and Adam was not deceived, but the woman . . ." (2:13-14). The ground for a woman's silence and submission appears to be her position in creation and deception. If

(Please turn to page 10)

women in ministry

Foursquare Women Continue in Pastoral Ministry Across North America



Aimee Semple McPherson
Founder

WESTERN CANADA
DISTRICT:
Rev. Evelyn Teal
Cando, Saskatchewan



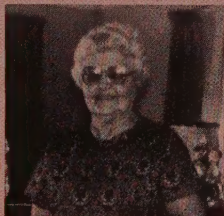
Not Pictured:
Rev. Wilda Waddell
Hunterstown, Pa.
Rev. Beulah Holland
Ballinger, Tx.
Rev. Alverene Northcutt
Savannah, Tenn.
Second Church
Rev. Drucilla Wilson
Los Angeles, Ca.
Glad Tidings Church
Rev. Katherine White
Banning, Ca.

The Foursquare Organization has been a leader in licensing and ordaining women to ministry. Our Founder, Aimee Semple McPherson, was a great example of the contribution women can make to the building of the Kingdom of God.

In the early decades of this century, she pioneered the way for women's involvement in public ministry. Known as one of the most outstanding evangelists of this century, thousands of women followed her example and answered the call of God to the ministry.

In Foursquare ministry—both at home and abroad—women fill vital roles as pastors, pastoral wives, associate and assisting ministers, evangelists, teachers, ministers in the areas of Christian education, music and administration, and many other areas. In the country of Panama where the Foursquare Church has the largest number of Protestant churches, over one-half of the Foursquare pastors are women.

The history of our organization reveals that many of our Foursquare churches were pioneered by women. Today, women continue to serve as pastors of many of our churches. On these two pages, we wish to acknowledge the women who pastor a Foursquare church in the following towns and cities in Canada and the United States:



EASTERN DISTRICT:
Rev. Grace M. Dickey
Toledo, Oh.
Riverside Church
Rev. Bertha Jones
Springfield, Oh.
Rev. Norma Rainey
Lancaster, Pa.



**Rev. Rosadel Riley and
Rev. Pauline Wilson**
Conneaut, Oh.
GREAT LAKES
DISTRICT:
**Rev. Josephine
Dalrymple**
Chicago, Ill.



Rev. Mary Ewbank
Dixon, Ill.
Rev. Helen Harvey
Bloomington, Ill.
**Rev. Barbara Tennyson
and Rev. Ardetta Root**
Rock Falls, Ill.



Rev. Lena Ehresman
Coggon, Ia.
**Rev. Evelyn Johnson and
Rev. Verna Johnson**
Alma, Mi.



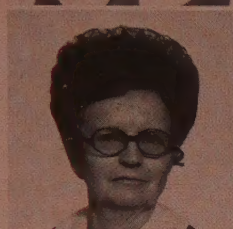
MIDWEST DISTRICT:
Rev. Florence M. West
West Wichita, Kan.
Rev. Geraldine G. Franklin
Franklin, Mo.
Rev. Pearl Mabry
St. Joseph, Mo.

**TH CENTRAL
RICT:**

Katherine Byrd
ert, Tx.
Nancy Dugan and
Bess Thornburg
etwater, Tx.
Lucille Rogers
lland, Tx.



Rev. Eunice Walton
Edinburg, Tx.
**SOUTHEAST
DISTRICT:**
Rev. Helen Blair
Bellevue, Fla.
Rev. Georgia Byrd
Milledgeville, Ga.



Rev. Mary Bennett
Linefork, Ky.
Rev. Betty Bazzle
Walterboro, S.C.
Rev. L. Marie Broady
Kingston, Tenn.



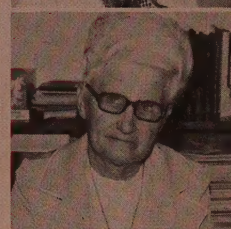
**SOUTHWEST
DISTRICT:**

Rev. Arizona Hawes
Seligman, Az.
Rev. Etta Pitts
Joshua Tree, Ca.
Rev. Marjorie Holman
Boulder City, Nv.



WESTERN DISTRICT:

**Rev. Thelma B.
Fritchman**
Anderson, Ca.
Rev. Helen Singer
Modesto, Ca.
Faith Center
Dr. Myra Tetzlaff
Paradise, Ca.



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Ellen Hler
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church



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CALIFORNIA
DISTRICT:**
**Rev. Karen Birdsley and
Rev. Ellen Reed**
Los Angeles, Ca.
Mt. Washington Church
Rev. Rose Callans
Inglewood, Ca.
Centinela Church



**Rev. Genevieve Griffin
and Rev. Virtue Atwater**
Inglewood, Ca.
Lennox Church
Rev. Shirley Labat
Los Angeles, Ca.
Christian Fellowship



**Rev. Ruth LaMar
Makovnik**
San Fernando, Ca.
Rev. Lucille McClafflin
Venice, Ca.
Dr. Marlon Plies
Harbor City, Ca.



Rev. Mildred Poole
Los Angeles, Ca.
Sycamore Park Church
Rev. Ruby Mae Savage
Ojai, Ca.
Rev. Hazel Smith
Acton, Ca.

PASTORS' & LICENSED MINISTERS' CONFERENCE

Discovering New Dimensions In Women's Ministry

will be the theme of the Women's Workshops on Thursday, May 24th at the coming PASTORS' & LICENSED MINISTERS' CONFERENCE.

Special speakers for the afternoon Women's Workshops will include:

NANCY CLINE—"Turning Point"

Pierre, South Dakota

MARIE TRIMBLE—"Joyfully Responsible"

Lynwood, California

BEVERLY BRAFFORD—"Social Concern"

El Monte, California

Also sharing will be: Vinita Nicholls, Joy Jones, and Doris Holland.

ESTES PARK, COLORADO
MAY 21-26, 1979

"The Apostle Paul
and Today's
Woman."
Continued from
page 7.

this is the case, the word "for" is to be taken as the cause of silence. "For," however, may express nothing more than a continuation or connection as in I Timothy 2:5, "For there is one God and there is one mediator. . . ." If this is the case, "for" means "furthermore." Paul then would mean that women are to receive instruction from men not because Adam was formed first, but Adam's priority would merely be an analogy or illustration for the present situation of male priority in teaching.

If, however, "for" does express the ground for woman's silence and submission, then this is only a temporary situation as 2:13-15 clearly shows. While it is true that Adam had priority in creation and Eve priority in deception (2:13-14), this is erased in 2:15: "Yet woman will be saved through bearing children. . . ." Unfortunately, most translations fail to render the original language literally. It actually reads, "Yet she will be saved by the childbearing (or the birth of the child)," namely, the Messiah. While Eve was deceived and became a transgressor, it is from her progeny that the child, that is, the Messiah has come (see Genesis 3:15). Thus as the Savior comes from a woman, she and all women are united corporately to Eve in redemption. Thus all women participate in bearing the Messiah. Their salvation, how-

ever, is not mechanical or material. They must continue "in faith and love and holiness, with modesty" (2:15). Both their inner disposition and outer life-style evidence their salvation.

One further point bears notice. Paul especially mentions Eve's deception and transgression (2:14). This is exactly the position of those who desire to be teachers of the law but who use it "unlawfully" (1:7-8). This substantiates the probability that some false teaching is done by women. Also Paul's reference to Eve would satisfy the Jewish-Christian conservatives and appeal to Jewish-Christian women who now must only receive instruction.

Here, in conclusion, Paul's argument parallels I Corinthians 11:2-16. Women are to learn, not presently to teach or domineer over men. They are to be submissive and silent. Male priority is seen in Adam's creation and Eve's deception. While that deception may be illustrated in some of the theological confusion in Ephesus (1:6-7), redemption triumphs over the fall. A woman brings the Messiah to the world, and all women can experience salvation united to her (as "woman-kind"), but only as they persevere in faith, love, holiness and modesty. While Paul does not actually say it, we may rightly infer that the time will come for women to engage in the teaching task of the church once the abuses are corrected and they are properly instructed. Can she who bears the Messiah be prohibited from teaching His gospel? [4]

(For a review of "The Apostle Paul & Women in the Church" see Book Briefs on page 15.)

stewardship:

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**Department of Stewardship
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missions insight: THE GREAT COMMISSION How Are We Doing?

Christ's last will and testament was simple: "Go therefore and make disciples of all nations." But fulfilling this last command of Jesus Christ is, however, a little more difficult. As we saw in the last article, it is a *Great Commission*, indeed. It is a call for *intensive* evangelism in the making of disciples (not mere deciders), and it is a call for *extensive* evangelism in making such disciples in all nations or groups of people.

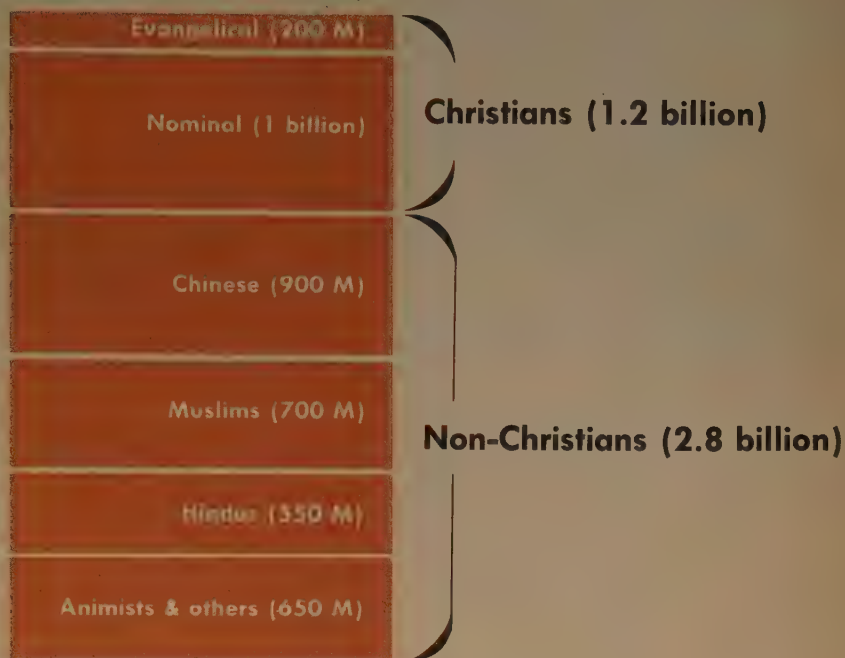
The church has been working on this *Great Commission* for over 1900 years. How are we doing? What progress has the Church made in preaching the Gospel, baptizing and teaching people of all nations? How close are we to seeing this gospel of the kingdom preached in all the world for a witness to all nations so the end will come (cf Matt. 24:14)? Some believe that we are doing poorly. Are we not falling further and further behind every year? Isn't the population explosion drowning the church in a sea of non-Christians? Isn't the percentage of Christians getting smaller and smaller? Well, it all depends where you look.

In the West, Christianity seems to be in decline. But just the opposite is true in many places in the non-Western world. The very places with the highest birth rates also have some of the highest *spiritual* birth rates! Look at Africa. In 1900 there were 28 non-Christians for every believer. Today the ratio has dramatically dropped to only 2.5 non-Christians for every believer. In Asia, the ratio of non-Christians to Christians in 1900 was 75 to one. Today it is 22 to one. In Latin America the growth of evangelical believers, most of whom are Pentecostals, has averaged three times that of the growth of the population during the last 75 years. Praise the Lord!

Yes, there are more non-Christians in the world today than ever before. But there are

more Christians to reach these non-Christians than ever before. And the Christians are growing at a faster rate!

Thus, the picture today looks something like this after 1900 years:



You can readily see that about 70 percent of the world's 4 billion people still need to be reached with the good news about Jesus Christ. About one-third of these 2.8 billion unreached people are Chinese. One-fourth are Muslim. One-fifth are Hindus. About one-fourth are people belonging to other non-Christian religions, or they are animists or secularists.

To look at this picture from another perspective, of the nearly 230 countries in the world only six have no known national believers in them (Libya, Maldives Islands, Mauritania, Saudi Arabia, Qatar and Mongolia). That's pretty impressive! But before you start dialing Gabriel's number to tell him to blow the trumpet, there is something more that needs to be said. Remember the words of Jesus. We are to make disciples of all nations, and the word for nations is *ethne*, meaning ethnic groups or sub-cultures. It does not mean political nations like the 230 in our world today. Thus, in terms of *ethne* we have a bit further to go than six nations. The fact of the matter is that the number stands around 16,750 sub-cultures in which there is no church at all. And these *ethne* are found in almost every country of the world, including the United States! How can we reach these people who are so close, yet so far away due to cultural walls? We will talk about this in our next article, "What Will it Take to Complete the Great Commission?"

The second in a series of three articles dealing with the Great Commission by Dr. John Amstutz.



Clockwise: Reverend and Mrs. William Pritchett, missionaries to Spain; Angelita Lagasca shown with her brother, Ernesto, at the Bible School in Goroka, Papua New Guinea; Thirty-member choir of the Tai Kok Tsui Foursquare Church of Hong Kong presented a special Evangelistic Concert to the Evangelical churches in the Portuguese Colony of Macau at Christmastime. Over 30 people accepted Christ at the concert; concluding service of the annual Hong Kong-Macau 1978 Convention.



international update: Special Report:

1978 MISSIONS REPORT

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works" (Psa. 26:7).

Dr. Leland Edwards, Director of Foursquare Missions International, reports that 1978 was a wonderful year in Foursquare Missions. "It is with the voice of thanksgiving that we praise the Lord and tell of His wondrous works," states Dr. Edwards. He shares the following 1978 Missions Reports with our ADVANCE readers which is cause for great rejoicing:

- 244,313—First time decisions for Christ.
- 34,341—Water Baptisms.
- 28,574—Holy Spirit Baptisms.
- 520,132—Members and adherents in Foursquare churches around the world.
- 4,145—Churches and meeting places.
- 4,540—National ministers.
- 51—Bible Institutes with 1,777 students in training for the ministry.
- 18—Concentrated Weekly Conferences with 565 students enrolled.
- 4—Correspondence Schools with 3,309 students enrolled.
- 51—TEE (Theological Edu-

cation by Extension) Centers with 487 enrolled.

77—Camps with 11,707 campers in attendance.

NEW MISSIONARIES APPOINTED

Reverend and Mrs. John Verbarendse will soon become members of Foursquare's "Missionary Family." Veteran missionaries, the Verbarendses have spent 17 years laboring in the harvest fields of Costa Rica, French Guiana (Guyana), and Ecuador, as well as many other countries in special ministries. Both Reverend and Mrs. Verbarendse speak the Spanish and Dutch languages and for the past two years have been pastoring in Issaquah, Washington. Prior to their departure for a Spanish-speaking country, they will spend time in orientation at the Headquarters Offices in Los Angeles.

DATE LINE: Asia

Hong Kong—"Working . . . While It Is Yet Day" was the theme of the Hong Kong-Macau District's 1978 Annual Convention held in Kowloon, November 23-26, 1978. This theme characterized the ministries of the entire Fall-Winter months throughout

this country, as related in the following report received from Missionary Ron Williams:

"During the recent convention great excitement was felt. This was due to the unanimous approval given at the business session for the Foursquare churches to launch out by faith into an extensive pioneering program in the nearby city of Tuen Mun. This project would cost six times the present annual income of the Hong Kong field, yet the people accepted the challenge with faith. The first month after this challenge was presented, the Headquarters Church doubled its giving. The International Church of the Foursquare Gospel in the United States and Canada is joining with the Chinese brethren in financing this project.

"In December a special Evangelism Seminar was conducted for a portion of the students in the Semple Memorial English High School," continues Reverend Williams. "As a result of a three-day outreach, 72 students between the ages of 14 and 16 found Christ as their Savior. These converts are all involved in special Bible study groups during lunchtime or after school. Another special series of seminars will be conducted for students in the higher grades, at which time they will examine the truths concerning the return of Christ."

Japan—God is doing some exciting things in Japan. The city of

Kajiki is about one and a half hours' ride from the Foursquare church in Kagoshima City. But this church, under the direction of Missionary Wilma Wright, has branched out to the Kajiki area. Bible studies and an English Conversation class are conducted there weekly for both the adults and the children. Members of a family in this area have asked Reverend Wright to start a Bible study in their home. With God drawing many families to Himself, it appears that there will be a Foursquare church in this city in the near future.

Mr. Uemura, one of a group of converts who was baptized on a moonlit evening in the cold waters of Kinko Bay, is an example of the many new converts who are becoming knowledgeable in the things of God. His heart was so hungry for the Baptism of the Holy Spirit that he came each morning at 6:30 for a time of prayer. God met his hungry heart by baptizing him with the Holy Spirit. Although Mr. Uemura owns a private school, he feels the call of God on his life and desires to attend Bible College to become a minister. This is only the beginning of all the good things God is going to accomplish in this country.

DATE LINE: South Pacific

Papua New Guinea—Desiring to send the light of the Gospel to the islands of the Philippines, the Foursquare churches in the United

States and Canada sent Reverend and Mrs. Everett Dennison as missionaries to the Philippines in 1948. Backed with prayer and finances from these churches, the Dennisons' ministry prospered and many were won to Christ and established in their Christian experience.

One of the families whose lives were changed by the power and love of the Gospel was Mr. and Mrs. Lagasca and their daughter, Angelita. This family became an active and vital part of the new-founded church in Manila. Angelita eventually went to Bible College and following graduation became the Director of Christian Education in the Manila Church. At this time she also became the secretary for the Headquarters Office, a position she held for 16 years. Her ministry continued to expand and soon included teaching in the Foursquare Bible College. In 1974 she was appointed as Academic Dean of the college. She also began teaching in the Theological Education by Extension Program and writing curriculum.

Although Angelita was loved by the students and was fulfilling an important ministry in Manila, God burdened her heart for the country of Papua New Guinea. She longed to go there and minister to these people. The door was closed to her for many years, but she continued to pray for 13 years for the people of this land. And she waited. In 1977 she spoke with Reverend and Mrs. Mason Hughes, Supervisors of the Papua New Guinea field, as they passed through the Philippines on their way home from their furlough in the United States. They told her that the English Bible School in Goroka was to be reopened, and the Lord impressed her that this was where He wanted her. Soon God began to open doors, and in October 1977 she arrived in Papua New Guinea to begin a new ministry.

Angelita writes, "I am presently involved with the English Bible School and coordinating the

T.E.E. program. It's a joy for me to teach the students the Word of God and to equip them for the ministry that God has for them. To Him be all glory and honor for bringing this to pass."

What a thrill that the country of the Philippines, as well as many other countries, is no longer just a receiving country, but a sending country as well. Those who have been reached by missionaries are now becoming missionaries. The seeds that were planted in the Philippines in 1948 by churches in the home field continue to be harvested and sown in ever-widening outreaches.

DATE LINE: Latin America

Colombia—Dr. and Mrs. John Firth became a part of the International Church of the Foursquare Gospel in 1953. At that time they were assigned to assist Reverend and Mrs. Joseph Knapp in the city of Barrancabermeja. Mrs. Firth states that when they arrived and entered the church building a sixteen year old boy, with a radiant smile, was sweeping and mopping the floors. His name, they learned, was Sigilfredo Silva.

Sigilfredo later graduated from Bible College and over the years has continued to grow in the Lord. At the recent annual Colombian Foursquare Convention, the delegates elected their first National Executive Secretary. Sigilfredo was elected. When he was informed of his election to this position, he wept and asked for prayer. "That deep humility, which enabled him to sweep and mop floors for God, has never left him," writes Mrs. Firth. "He is certainly one of the most loved and respected men in the land." He now has two secretaries and has been the pastor for 14 years of the largest Foursquare church in Colombia. Today this church is making plans to enlarge the church building to seat 4,000 people. How we praise God that our missionaries have been able to develop and train national leaders such as Sigilfredo. 4

District Missionary Giving

District	Jan.-Mar. 1979
Angelus Temple	\$37,714.79
Canada	12,811.89
Eastern U.S.	33,161.85
Eastern Canada	1,988.34
Great Lakes	38,548.83
Midwest	31,766.51
Northwest	66,272.35
South Central	15,889.89
Southeast	13,169.95
Southern California	63,601.47
Southwest	53,630.04
Western	57,095.94

OPEN YOUR Bible: He Restoreth My Soul

"HE RESTORETH MY SOUL!" (Psa. 23:3.)

The illumination, the revelation, the opening up of these powerful, deep, profound, wide-ranging words recently to my own heart, mind, soul and spirit is beyond my ability to express.

Tuesday morning, February 13, 1979, I had laid out my study material in preparation for the following Sunday morning, and suddenly it was as though I had walked into a fabulous, indescribable, treasure room of such riches, beauty, value and worth that it staggered the imagination.

Under a mantle, under the touch, under the anointing of the Holy Spirit the truth "He restoreth my soul" leaped into life and vitality to the extent that my very being was overwhelmed with the sheer wonder of this glorious, divine, Biblical truth.

Immediately, I fell to my knees and then prostrate on my face, weeping and sobbing with the joyous, awesome beauty and power of these words, "He restoreth my soul!"

The force of this experience, the time involved was doubtless without parallel in my own life and Christian service.

This heavy, remarkable, unusual anointing of the Holy Spirit lasted for some eight hours in which I was continually in prayer and praise. In over 50 years of preaching I have never had such an experience. It was comparable to receiving the Baptism in the Holy Spirit and my call to preach the Gospel.

The very fact of praying and praising the Lord in English or speaking in my prayer language, or speaking in other tongues or simply crying or sobbing for eight solid hours with a strong, conscious touch or moving of the Holy Spirit is simply something that has never happened to me before; it was a fresh, new, amazing, moving experience.

To my astonishment the Lord began speaking to me and revealing to me RESTORATION—"He restoreth my soul" in a light that I had never seen it before. It was as though our great Shepherd included and took all the good things that ever happened to you or me;

PLUS all the good, lovely, delightful things

that could have and should have happened to you and to me;

PLUS all the things you hungered and thirsted for and all the things you ever dreamed of, envisioned, or hoped for secretly or openly;

Oh, yes, all this and more and more and more is found in this glorious restoration; this glorious truth—"HE RESTORETH MY SOUL."

RESTORATION means that all your failures, all the nightmares of broken, shattered dreams, all your weaknesses, shortcomings, and frustrations have been cleansed, forgiven and forgotten.

PLUS God has changed you; He has renewed you; He had healed you; He is directing you; He is feeding you; He is satisfying you; you are His and He is yours (II Cor. 5:17; I Pet. 2:24; Psa. 32:3,8; Psa 17:15).

PLUS the bonds and bondage of habits that have had a death grip on you have been broken; you are free, safe, secure, victorious, triumphant in Christ Jesus! (Lk. 4:18.)

PLUS your eyes see with divine clarity what you never knew existed; your ears hear heavenly things which you never heard of or thought were gone forever; your mind is quickened and renewed so that you can truthfully say, "I have the mind of Christ"; your heart beats with a new freshness, a new joy, a new exultation that you never had or thought would never return again (II Cor. 2:9,10,16).

PLUS holy ambitions, holy aspirations, and holy determinations have leaped into life in your innermost being that pound and batter into submission, yes, is the deathblow to the spiritual decay, the dry rot, or the drifting along of unconcernment and uncommitment to the things of God and the claims of God upon your life (Phil 1:21).

PLUS you have been delivered from the horrible and deadly pit, from the miry clay, from quagmire, from the quicksands that have all but suffocated your spiritual life, your dedication, and your commitment to the Lord Jesus Christ and His Church (Psa. 40:2);

PLUS a passion for the lost and dying has been put into your heart, for ". . . the love of God is shed abroad in our hearts by the Holy Ghost" (Rom. 5:5).

PLUS the Holy Spirit is breathing, blowing, resting, moving in anointing and power upon your life like a mighty breath straight from the throne of God, warming and satisfying your heart (Acts 1:8).

This, and other mighty rivers flowing from the throne of God, yes, flowing out of your innermost being are found in this glorious truth which is yours, "He restoreth my soul!"



By Dr. Howard P. Courtney
Vice President
Pastor, Angelus Temple

Raymond Cox:

Current Events & Comments

The month of May marks Israel's thirty-first birthday. The fig tree has been putting forth branches and leaves, as Jesus parabolically pretold.

On May 14, 1948, Jews in Palestine announced the launching of their state. Almost to the last minute it was "touch and go" whether the name would be Zion or Israel. United Nations' auspices made possible the declaration of statehood. But the territory awarded the Jews in the partition of Palestine could be termed "an abortion of the state." It is doubtful whether Israel could have survived those original boundaries confined the nation. What the Jews were scheduled to receive were three strips of land linked together by narrow corridors, resembling a chain of sausages. "A map-maker's nightmare!" complained Zionists. However the Jews accepted the formula as the best deal possible.

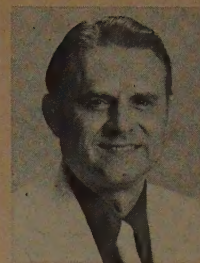
But the United Nations partition gave Palestine not peace but a scimitar. Israelis had to fight a war of independence not only against Arabs in Palestine who went to war against the U.N. peace plan, but also against the invading armies of Lebanon, Egypt, Syria, Saudi Arabia, Transjordanian, and Iraq.

The United Nations, distressed by this miscarriage of justice, could not offer Palestine a Messiah, and proposed instead the only alter-

native apparently possible; it sent a mediator. But extremists assassinated Count Folke Bernadotte on September 16, 1948.

But how went the battle? Arabs outnumbered the Israelis in soldiers 40 to 1, in population 100 to 1, in equipment 1,000 to 1, and in area 5,000 to 1. Yet the Jews won the war! Many believed they had a secret ally, Almighty God. A missionary in Jerusalem declared he saw miracles of divine intervention on behalf of the Jews which were the equal of anything in the book of Joshua. Those must have been some miracles! At any rate, Israel became the only nation in the international community which has the same name, occupies the same territory, hosts the same race, speaks the same language, and practices the same religion that it did 3,000 years ago. Indeed, the history of Israel has been 31 years of miracles. And the land occupied is much greater than the U.N. award.

Even secular Jews regard the resurrection of their nation as a fulfillment of Bible prophecy. Before his election as president, Jimmy Carter declared his belief that the nation is a fulfillment of prophecy. Jeremiah 16:14-16 promised the return of Jews from their dispersion in all lands, something that did not happen in the return from Babylonian captivity because those Hebrews came only from the Babylonian Empire to the east. More than three million Jews now live in Israel. Christians have good reason to rejoice in what God has done there, but the return of Jews is not the blessed hope of the Church, but rather the return of Jesus Christ, first in the air for His Church, then with His Church to touch down at Jerusalem (Zech. 14:4). That will be earth's gladdest day.



Book briefs:

The Apostle Paul and WOMEN in the Church, by Don Williams, Regal, \$3.25.

Should women teach men? Should they be ordained? What about male headship? The author deals with these questions and many more (see pages 6 and 7 of this issue of ADVANCE for excerpts taken from his book) which concern true women's liberation in Christ. A scholarly and highly readable study of the biblical role of women in the church today, this book also includes a verse-by-verse study of all Paul says about women.

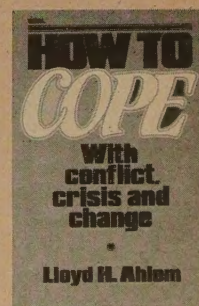
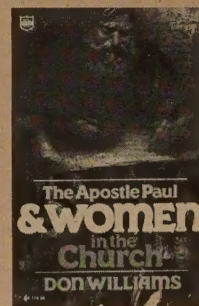
HOW TO COPE, by Lloyd H. Ahlem, Regal, \$3.25.

Writing from a rich background as a psychologist, educator and Christian layman, Dr.

Ahlem talks about how our minds work as we cope with the problems in everyday living. He combines clear biblical insights, solid psychological principles and profuse anecdotes and illustrations to help anyone learn how to cope with crisis, stress and change in his or her life. A Study Guide is available (\$1.39) to assist in doing a biblical study of the book. It may be used in a personal or group study.

JOSHUA: Defeat to Victory, by Gene A. Getz, Regal, \$3.25.

The author of several other biblical personality studies, Dr. Getz helps the reader see in this very biblical yet psychologically relevant study of the man Joshua, how every Christian can live a victorious, consistent Christian life. You may discover that you and Joshua have a lot in common.



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